

Gender Representation Survey

By Karena de Pont

GENERAL SYNOD Committee, Boards & Commissions	Total Number of Members	Total Number of Women	Chairperson Male / Female
St Johns College Trust Board	9 + 1 vacancy	2	M
Te Kotahitanga	10	2	M
General Synod Standing Committee	18	9	M x 3
Social Justice Commission	9	2	M
Three Tikanga Youth Commission	12	4	M
Anglican Women's Studies Centre Council	5 + 1 vacancy	6	F
Anglican Historical Society	?	?	M
Anglican Insurance Board	7 + 2 vacancies	1	M
Anglican Missions Board	13	4	M
Kinder Library Oversight Committee	7	3	M
NZ Anglican Church Pension Board	7	0	M
Commission on Communications	9 + 1 vacancy	4	M
Common Life Liturgical Commission	7	1	M
Council for Ecumenism	7	1	M
Judicial Committee	9	3	M
Archives & History Committee	14	3	M
Committee on Treaty & Partnership Issues	6	3	None Yet
Treaty/Tiriti, Church & Nation Commission	6	3	None Yet
Tribunal on Doctrine	15 + 1 vacancy	3	None Yet
Tribunal under the Church of England Empowering Act 1928	14 + 1 vacancy	6	None Yet
Distribution Advisory Committee (Finance)	6	2	M
Employment Sub-Committee of GSSC	4	1	n/a
HR Small Working Group	4	2	n/a
Ma Whea Commission	6	3	M
ACC-15 Host Steering Working Group	15	5	M
2014 Bicentenary Steering Working Group	14	1	M x 2
St Stephens & Queen Victoria Schools Trust Board	8	3	M
New Steering Working Group on Tino Rangatiratanga	6 + 3 vacancies	0	None Yet

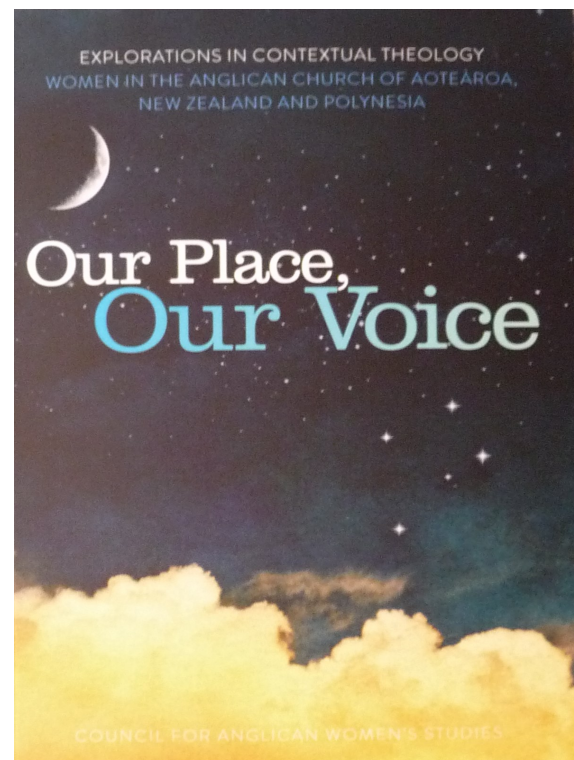
Towards the end of last year, the Council for the Anglican Women's Studies undertook a Gender Representation Survey across the province. The Council invited each Diocese and Hui Amorangi, via their Standing Committee representative, to provide statistics on what committees, commissions or boards they have and the gender makeup of each group. It was pleasing that the majority of Diocese and Hui Amorangi responded to the invitation along with the General Synod Office (see front page). These results were then compiled and returned to the General Synod Standing Committee for their consideration earlier this year.

It is the first time that a survey has been undertaken based on Gender Representation and, despite a General Synod Te Hinota Whanui Standing Resolution promoting equal gender representation, the reality does not measure up to the goal. Why? Are women not equipped enough to represent this Church in governing its affairs? Or are women not putting themselves forward for nomination and if so, why not?

From hearsay we learn that women are certainly well represented in non-stipendiary roles, volunteer pastoral work and in the parish pews but then these women are often overlooked when considering nomination for a governing role. If women are not given the opportunity then they will never gain the experience required for senior representation and the current scenario will be self-perpetuating. It is a fact that the same people often serve on several committees. This could be because of the position, or roles these people hold, like clerical seniority, but it could also be the result of the reality that once you are on a committee you often get nominated to be on other committees. Another consideration worth pondering is that the available pool of resources/people between tikanga is uneven due to differing tikanga size. With the current constitution requirements, the expectation that tikanga are equally represented often leads to the same individuals representing their tikanga regardless of aptitude or interest. These individuals may then have an unduly high expectation placed on them regarding work load commitments.

The Diocese and Hui Amorangi survey results highlighted the need to refine the survey when it is repeated in the future (see following page). As each Diocese and Hui Amorangi is autonomous in their government in order to reflect their context, there is a variance in structures which does not necessarily mean that we can compare 'apples with apples'. However, gender representation can still be ascertained regardless of this point of difference.

Already these survey results are out-of-date as committees and boards have made some expected changes since last year. Nevertheless, the Council hopes that the respective Standing Committees and appointment Boards take gender representation into due consideration when making new appointments.



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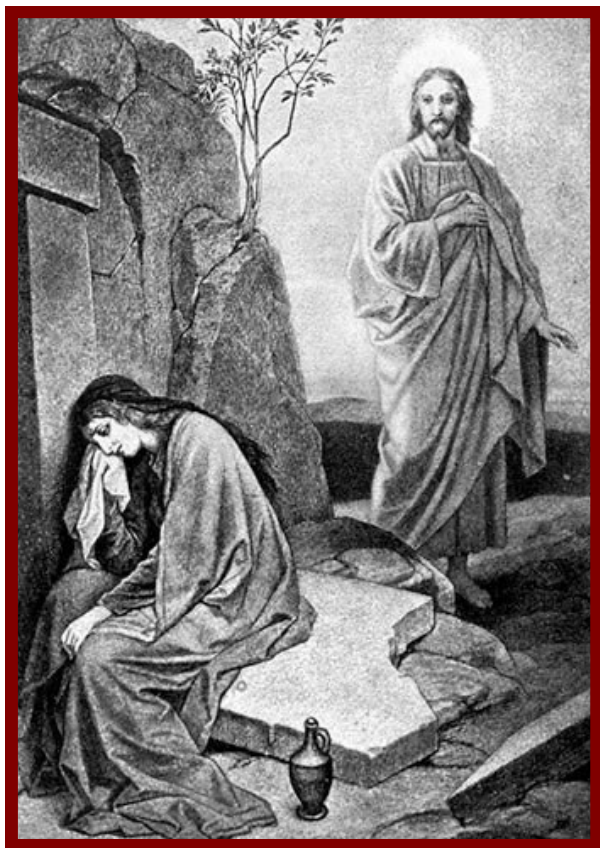
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In some small way the Council would like to recognize those women in ministry, who are either currently on a committee, board or commission, or who have been recently nominated to a governing role either within their Diocese or Hui Amorangi, or on General Synod through a regular column in our monthly newsletter. We therefore ask that our readers or representatives from each Diocese and Hui Amorangi inform us of the "Movers & Shakers" so we can celebrate these appointments and help foster an environment of change and acceptance.

If through this awareness a groundswell of change that reflects the Standing Resolution goal emerges then the church as a whole will benefit.

Woman, Why Are You Weeping?



By Archdeacon Carole Hughes

rience such emotion on a regular basis! But such exhaustion and emotion did not hold the women back from witnessing resurrection.

Easter morning is one of jubilation. It is the time when we experience great passion, great love and deep emotions. It is about new life, and we cannot help but be moved.

The hope of resurrection is that this world is not just where Jesus died, but where Jesus lives! Easter did not happen just once in the past. It has the potential to happen every day. Each of us can experience death and rebirth in our everyday lives. Easter is a time to celebrate all those 'little' resurrections that are brought together and integrated with the overarching resurrection, which is the core of our faith.

It was the women who stood by Jesus at the foot of the cross. It was the women who anointed him and prepared him for burial. It was the women who were the first witnesses of Jesus' resurrection.

So let us not hold back from our roles. We are to take on the responsibilities of carrying the pain and the joy of our faith journey, telling our stories as witnesses of the faith, and celebrating resurrection and our relationship with Jesus.

Easter Blessings.

*May your mouths be filled with laughter,
and your hearts with shouts of joy,
May God anoint your week with grace and promise,
and may you share with others God's abundant love.*

"Woman, why are you weeping?" (John 20: 11-18) the angels asked her. Jesus asked her the same question, "Woman, why are you weeping?" Why are you weeping when it is Easter Sunday? May be we could ask ourselves the same question - why do we weep?

Well, we could say it is because we feel deeply about something or more likely someone. The something or someone affects us way beyond our minds, and we experience deep passion that requires us to give expression to our emotions.

Weeping helps us express what we can often not even begin to put into words. Weeping is what we do when we are deeply hurt, upset, lost and afraid, absolutely exhausted, disappointed, devastated, relieved, or even deeply moved and full of joy.

This week we travel through Holy Week to Easter Sunday, which the church has been doing for centuries. It is a pretty rough week emotionally.

We are told in St Johns Gospel that women over two thousand years ago came to the grave of Jesus on that first Easter morning. They were no doubt absolutely exhausted, emotionally drained, deeply lost and hurt, and probably a little afraid and disappointed; they were devastated. And I am sure many women in the church expe-

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The Centre for Anglican Women's Studies, commonly known as the **Women's Studies Centre** was set up to serve and to advance the interests and needs of the women of this Church particularly those undertaking Theological training.

The Link Representatives from each Diocese and Hui Amorangi have been chosen for their leadership ability to identify, gather, facilitate, resource and encourage women in their educational preparation for ministry whether lay or ordained. It is hoped that the Women's Studies Centre can continue to enjoy the support of each Diocese and Hui Amorangi in this endeavour.

The issue of increasing numbers of women in representative positions across the councils and committees of the Church is seen as a high priority and the practice of intentional mentoring by those already in national and international representative roles is seen as a good way to expose women of this church to fulfill their potential as leaders.

Ensuring that women's voices and stories are heard now and in the future is also one of our continued aims whether it be by traditional methods of publication or using more contemporary technologies like website publication. We remain optimistic that through continued support, the needs of women throughout this Province will be valued and recognized.

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EDITORIAL DISCLAIMER: *The Women's Studies Centre is committed to encouraging and enabling women's voices and perspectives from across the diversity of the Church to be shared more widely. We acknowledge that women's experiences of church differ considerably and that resultant theological perspectives also differ considerably. In general the WSC does not exercise editorial control, rather we welcome as many voices as are willing to contribute.*